1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

grains of rice in the hole and covers them with earth, saying: "There is your food. Go into the tomb." After this he dances at the tomb. 754 777

A charm which protects from the stings of scorpions is made by taking inner leaves from the unopened center of the pandanus, small peppers and the roots of *tsingolovolo*, a sort of grass. These are ground together on a stone and a little of the material rubbed into incisions on the palm of the hand and the tongue. A single inoculation gives immunity for life. The person can even pick up scorpions with impunity if he spits on them first. 751 278

It has already been said that the Tanala *ombiasy* are not averse to experiments, and they will invent new charm compounds to meet new circumstances. They even go a step farther and test the efficacy of their charms before selling them, or at least claim to do so. If the charm is an *ody basy* (charm against gunshot wounds) the *ombiasy* will hang it up in front of a *lamba* ("cloth mantle") and fire at it from a distance of ten or twelve feet. If it has been made properly, the *lamba* will be uninjured and the bullet will be found lying on the ground flattened, as though it had struck a rock. If the charm is an *ody omby* (cattle *ody*, protecting herdsmen and bull baiters) the *ombiasy* puts it on and tries its efficacy by thrusting against his thigh an ox horn which has been made as sharp as possible. If the charm is good, the horn cannot pierce his skin. 777 791

Every charm has its associated *fady*, a taboo or prohibition, which must be learned by the maker as a part of the formula, and which is told to the purchaser. Apparently it is not necessary for the maker to observe this *fady* himself, except while actually engaged in the manufacture of the charm, but the person using the charm must observe it consistently or the charm will immediately lose its virtue. The *fady* for *ody zaza* (charms to obtain children) are most numerous. It is forbidden for a woman wearing one to eat food directly from the pot, to lend her mat or *lamba* to another person, or for anyone to use them. She is forbidden to run races, or to poke her finger into a child's cheek to make it laugh. It is also forbidden for anyone to stop a woman wearing such a charm by standing in front of her with both arms held out sidewise. At the time a woman assumes an *ody zaza* she announces these *fady* to everyone in the village and a person who breaks or causes her to break one of them will be called before the village assembly, reprimanded and, if it was done maliciously, fined. 777 842

The *ody basy* has as a *fady* the pointing of a bamboo water bottle toward the door of the owner's house, unless water is being poured 777 784